

METHODIST PROTESTANT.

RELIGIOUS INTELLIGENCE.

For the Methodist Protestant.

TENNESSEE ANNUAL CONFERENCE.

Extract from the Minutes of the fourth Tennessee Annual Conference of the Methodist Protestant Church, held at Civil Order, Bedford Co. Tenn. commencing 5th Dec. 1832.

Members of the Conference.

Ministers.—Rich'd. W. Morris, Pres't. Baxter H. Ragsdale, Willie Peck,* Haman Bailey, D. Goodner, Jas. Edmondson, Thos. Burgess, W. M. Elliott,* T. D. Stanley, Amariah Biggs, T. S. Stilwell, R. B. Collins, Jas. D. Hines, Geo. Yost,* and A. Blankenship.*

Delegates.—Richard Warner, Jas. L. Armstrong, James Reeker, Mark Whitaker, Jos. Walker, A. Kirkpatrick, S. D. Sansom, J. Y. Ballard, O. Potts, Wm. Patterson, R. Richards, and J. R. Hays.

Those marked thus (*) were not in attendance.

Resolved, That wherever a minister or preacher is willing to devote a part of his time to preach under the direction of this Conference, as circumstances may admit—provided the same will not interfere with established circuits, that can be supplied with regular itinerant ministers, who can devote their whole time to the work—shall be received into our connexion as under the stationing power, and responsible to that body accordingly.

James L. Armstrong was elected Secretary.

The following persons were received into the Itinerant connexion at this Conference.

Ministers—C. H. Hines, Joseph Walker, Lemuel Sanderlin, Isaac McCowan, Oswell Potts, Robert Hooper, George Jones, Will. Patterson and Jacob Sexton.

Probationers—L. L. Dilliard and Thos. Johnstone.

The following persons were elected to Deacons' orders:—

William Patterson, George Jones, Benjamin Forbes and Jacob Sexton.

All were present and received ordination, except J. Sexton, who was absent.

The following persons were elected to Elders' orders:—

Samuel D. Sansom,* James Edmondson,* George Vanzandt, Lemuel Sanderlin, and Jacob Sexton.

Those marked thus (*) were present and received ordination.

Numbers in Society, and Unstationed Preachers.

Union Circuit, 195—Jas. Williams, Samuel Elliott, L. L. Dilliard, Thomas Johnstone, B. Phillips and Jesse Rogers.

Liberty Circuit, 148—J. Spinks, J. Hooker, J. Beard, C. H. Hines, L. Sanderlin, B. Forbes and N. P. Smith.

Bolivar Circuit 78—W. B. Elgin, Jos. Walker, and — Bruton.

Huntsville Circuit 87—S. D. Sansom, George Vanzandt, Will. Sansom, John Martin, Isaac McCowan, and J. Y. Ballard.

Paris Circuit 85—W. Potts, O. Potts, T. Potts. John McClure. P. White, Jas. Ray, C. Smith.

Trenton Circuit 101—Will. Patterson.

Hopewell Circuit, East Tenn. 32—R. Richards, Robt. Hooper, H. Brown.

Arkansas Mission, 150.

Kentucky Mission 11—Jeremiah F. Crawford.

Russel-Valley Mission 8.

East Tennessee Mission—no return.

Total number in Society, 894

Itinerants, 17

Number last year, 911

Increase, 456

The missions in Kentucky, East Tennessee, and Russel-Valley, were dissolved, and circuits established at each place.

Joseph Walker elected President.

Appointments of the Preachers.

Joseph Walker, President.
Union Circuit—H. Bailey, Geo. Jones, L. C. Dilliard, Jos. Johnstone.

Liberty Do—T. Burgess, A. Blankenship.

Bolivar Do—Thos. D. Stanley.

Huntsville Do—J. Edmondson, T. S. Stillwell.

Obion Do—A. Biggs.

Trenton Do—To be supplied.

Hopewell Do. E. Tenn.—George Yost, R. Hooper.

Providence Do. Ken—O. Potts, R. B. Collins.

Rockspring Do—R. W. Morris, C. H. Hines.

Russelville Do—D. Goodner, J. McCowan.

Madridbend Do—Wm. Patterson.

Cumberland Mission—Lemuel Sanderlin.

Arkansas Mission—Jacob Sexton.

Conference Missionary—Willie Peck.

Wm. M. Elliott, to be employed by the President if the way is open.

Baxter H. Ragsdale and Jas. D. Hines, have asked and obtained unstationed relations.

Resolved, That our next Annual Conference be held at the camp-ground on Clear Creek, Hardeman Co. Tenn. commencing on Thursday the 17th October, 1833.

A true extract from the Minutes. Test,

JAS. L. ARMSTRONG, Secretary.

Having acted at this session and ever since the organization of our church in this State, as Secretary to all the Annual Conferences, my situation and opportunities have been such, as to give me a general knowledge of past difficulties, and future prospects. This knowledge enables me to state, that "reform," yes genuine and rational and christian liberty, is rapidly maturing in almost every section of the District. Then the reader may ask, why not a greater increase? I answer, the want of young men to take the itinerating field, and devote their whole time to the work. At our organization under the Conventional Articles 14th Feb. 1829, we had but one itinerant preacher, he was married, and not expected to travel constantly. At the first Annual Conference 8th Oct. 1829, only one designated

to travel. Second Conference 9th Sept. 1830, still only one promised to travel exclusively, although several others agreed to do something. Third Conference 8th Sept. 1831, four brethren agreed to travel regularly—others promised to do what they could. The result is, that in the past year our numbers have been doubled; and now, at our fourth Conference, five are expected to travel in full—whilst 12 or 15 others will devote a portion of their time. At every Conference, messengers have been attending—or letters have been received—but still more frequently word has been sent by our ministers who have made short missionary tours, that if regular preaching could be given—many are ready to secede, and form societies, in almost every section of the District. All our preachers being married men, we have done the best we could. But still, the "harvest truly is great, and the laborers are few." May God put it into the hearts of young men in other districts to come over and help us. If any such there be, who may see this, and will write to me at Davis' Mills, Bedford County, Tenn. I will communicate with our President, and also with them on the subject.

JAS. L. ARMSTRONG.

For the Methodist Protestant

MARYLAND.

Reisterstown, Dec. 28, 1832.

Dear Brother,—In a letter dated 30th Oct. published in No. 45, vol. 2, of the Methodist Protestant, I gave you a summary account of a meeting held at Tipton's meeting house, where the Lord was pleased to pour out his spirit upon many who were in attendance; also intimating that "were I not afraid of occupying too much space in your columns, I would give you a more detailed account of this meeting as there were several occurrences worthy of particular notice." To this you append a note desiring "an account of the occurrences alluded to." Now I am aware that communications of this character sometimes appear in print which would not bear bringing to the test you propose for mine. But in this case I think a detail of facts will seem to warrant the allusion I made.

On the 6th of Oct. one of our brethren opened the meeting by an appropriate discourse from St. John 3 ch. 36 v. *He that believeth on the Son, &c.* At night he was followed by bro. B —, with an impressive sermon from Amos 4 ch 12 v. "Prepare to meet thy God." The energy of the Spirit seemed indeed to attend the delivery of this sermon and sinners cried aloud for mercy. It was a precious time. Indisposition occasioned me to retire at an early hour, though very unwillingly, but I learned next morning that one soul had professed to be reconciled to God during the meeting which was protracted to a late hour, and when they separated 2 or 3 mourning ones, who still refused to be comforted until they found the Saviour, repaired to the adjacent wood, determined to wrestle with the God-man until through faith they should prevail; and these

were enabled to shout the wonders of Redeeming Love. Although the evening of the 6th, was so clear and beautiful, the weather entirely changed before the dawn of the 7th, and a heavy rain seemed to annihilate all hopes of an opportunity for the love feast, by appointment to occur this morning. But we were agreeably disappointed. Persons were present from 6 miles distant! And the Lord owned our coming together. At 11 o'clock we had public preaching from 2 Cor. 5 ch. 20 v. "Now then we are ambassadors," &c. At half past three o'clock Bro. Brinkett, mentioned in my former communication, delivered a deeply impressive discourse from Isaiah, 40 ch. 31 v. "But they that wait upon the Lord," &c.—and we then continued the meeting by singing and prayer, until the time appointed for the evening service; during all this time the Holy Spirit seemed to be brooding over the assembly and we received some gracious tokens of good. At candle light brother K—, the superintendent arrived, and after an appropriate sermon from Cor. 11 c. 23, 24, 25, 26 vs. administered the sacrament of our Lord's supper, at which we had a melting season; and after which he invited such as were truly seeking God to come forward to a bench prepared for the purpose. And now occurred a scene well worthy of "particular notice." A man who professed himself to have been a hardened, wicked reprobate for more than forty years, and indeed whose wickedness was proverbial, a pest to his family and society, immediately came forward and fell upon his knees at the place appointed with "strong cries and tears," beseeching God for mercy, which he soon obtained, and his rejoicing exceeded any I have ever witnessed! It was indeed a "joy that was unspeakable," for it was evidently "full of glory!" He and his wife, who was also converted during this season, are now both members of our society at Tipton's, and seem fully determined, by the assisting grace of God, to press on "towards the mark for the prize." This circumstance has made a deep impression upon the people of this neighbourhood. The change is so remarkable, that by all, saint and sinner, it is acknowledged that "God was with us of a truth!"

I will now add for the further information of our friends, that we have recently been favored of the Lord at a meeting held at the old Stone Chapel, near Freedom, on the 23d, 24th and 25th inst. This chapel has been standing more than half a century, and as I am informed no conversion ever occurred in it until during this meeting. The house has been occupied by various denominations of Christians, and among others, by our Methodist Episcopal brethren, and I mention this as one among many instances shewing that "these men (Methodist Protestants) are not sinners, or God would not hear them"—see John 9 c. 31 v. "He that hath an ear let him hear," Rev.—and also to bear testimony, that whilst our Episcopal brethren refuse to acknowledge us as fellow servants of Christ, our Master owns us as his, which is far better.—Therefore we will say with the Psalmist, "The Lord is on our side, we will not fear what man can do unto us." Yours, &c.

AUGUSTUS WEBSTER, Assistant.

Extracts from the Methodist Correspondent.

B. BURGESS from Northumberland Co. Va Dec. 7, writes; "the Methodist Protestant church in this quarter is increasing in numbers, and I believe in energies. We have the greater part of the money subscribed to build a church at the court house, which we expect will be completed

next summer. It is matter of joy to us, who are floating down the stream of time, soon to be lost in the ocean of eternity, to see that God is raising up others to maintain the cause of religious liberty."

T. DAVIS, writes from Charlestown, Indiana, Dec. 10: "There is a great waking up to the subject of church government in different parts of this state; and where our principles are understood, we have public opinion in our favor. I reached this (Charleston) circuit on the 14th of Sept. and commenced my appointments on the 16th; since when we have had some refreshing seasons; in this time thirty have been added to the church; several of whom were from the "old ship." Our first quarterly meeting was held on the 24th and 25th of Nov. We had one of the best meetings I ever enjoyed, held under such circumstances. We were favored with sufficiency of ministerial aid; we had a refreshing season at the sacramental board; one preacher, and many members of the Methodist Episcopal church communed with us; one mourner partook of the holy eucharist, and at night found the pearl of great price. Our second quarterly meeting for this circuit will be held in Charlestown, on the last Saturday and Sunday in February; the general attention of our friends, and ministerial aid is respectfully solicited."

J. B. LUCAS, writes from Bridgeport, which is part of Brownsville, Pa. under date of Dec. 20: "we appointed a two days' meeting in this place, which is just ended, but we found it necessary to protract it one day longer. We commenced our meeting on Saturday with a small congregation, principally members. Though our number was small, yet we were favored with the divine presence, which filled every heart; at night we had a profitable time; the members were industrious in the work and happy, and manifested a great solicitude for the salvation of sinners; several mourners who approached the altar cried aloud for mercy. On Sabbath morning we commenced love-feast with encouraging prospects; professors of different names met with us, and all appeared to feel themselves at home; we had really a time of refreshment from the presence of the Lord. The public congregation was large and attentive, and deep impressions appeared to be made on the hearts of the people. The meeting increased until the end.—Fourteen reputable persons joined the church; on the occasion, and many others were awakened to reflect more seriously on the subject of religion. Our church in this place is in a flourishing condition. We have added to it, this conference year, 62 members; the whole is now divided into three classes, two in Bridgeport and one in Brownsville. Since my former letter, in the fifth number of the Correspondent, which informs you we had added to this circuit 92, we have received 55 more, which makes in all since conference 147 members. We have an excited attention to the subject of religion all round the circuit."

E. S. WOODWARD, writes to S. Remington of this city, from Steubenville, Ohio, Dec. 20: "in this place our prospects are encouraging; our quarterly meeting was refreshing; our love-feast equalled any I ever enjoyed; there were two powerful conversions—cold and lifeless professors were stirred up to more diligence and animation; while the faithful were greatly rejoiced. A number who went to the love-feast, sorrowful and afflicted, returned home at 10 o'clock at night, shouting and praising God, for converting and restoring grace."

THOMAS SARCHET, (lay member,) writes from Cambridge, Ohio, Dec. 17. He says, "Last Saturday and Sunday our first Quarterly Meeting was held in our new meeting house, in this place, which was so far finished as to be used on the occasion. Brothers Dolby, Thompson, Levi Reeves, Gilbreath, and Ross, preached during the meeting. The house was filled, and the word preached with spirit and power. I have no doubt but some seed fell upon good ground. The attention and avidity with which the word was received, warrant this conclusion. Five persons came forward under conviction for sin. Eighteen months ago we had no members, in or about this place, now we have 16 in town, 10 six miles up the creek, and 14 at the Salt Works. So you see how "reform is going down." The episcopal storm that was so heavy here, twelve months past, has nearly blown over.—The plan recommended by the Annual Conference, for raising the support of the preachers, was adopted by our Quarterly Conference, unanimously, and I trust it will have the desired effect."

ECCLESIASTICAL.

For the Methodist Protestant.

ATTENDANCE ON DIVINE WORSHIP.

Mr. Editor,—

The subject sometime since touched by one of your correspondents, relative to a strict and punctual attendance on divine worship, certainly deserves attention. What is more calculated to prostrate the feelings of a minister, than to ride up to a meeting house and find nobody, or very few in attendance? He takes it for granted the people think but little of his ministrations. His feelings are so depressed, that if he attempts to preach, there is so little life and animation in the discourse, that it effectuates nothing valuable. We should never forget, that if it is obligatory on the minister to preach, it is equally obligatory on us to hear; and that either duty is as binding as the other. If the Preacher fail to attend, no common excuse will pardon his negligence; while the people think an excuse of the most frivolous kind sufficient for their non-attendance. To what conclusion must the people of the world be driven, when they see so little attention paid to the ministers of the Word by its avowed votaries? They must necessarily conclude that the members have but little religion themselves, or that the minister is not worth paying attention to. On preaching days, we generally (on week days) with one consent begin to make excuses; forgetting that the Scriptures enjoin on us first to seek the kingdom of heaven with a heart-cheering promise, that then such things as are necessary for life and sustenance, shall be added. The prostration of the powers of darkness, and the erection of the glorious kingdom of light upon the demolished ruins thereof, should certainly be the ardent desire of every christian. But say they, "how is this to be effected?" Why, attend closely on the ministers of God's Word, and get your own spiritual strength renewed with grace from on high, and then your prayers will be more effectual at a throne of grace, in behalf of dying sinners.

I have generally seen, revivals of religion break out, when professors get in possession and feel the life and power of religion in their own breasts. But so long as professors are careless and inattentive to the means of grace, so long the Church will be in a languid condition. If professors would walk worthy of the high voca-

tion whereto they are called, the consequence would be glorious. Protestant Methodists, I beseech you let your light shine! Be as a candle lighted and placed upon a bushel; as a city set upon a hill, which cannot be hid; and the effect will be glorious. Attend! Attend!! Amen.

S. J. HARRIS.

Constitution of the Religious Education Association of the Methodist Protestant Church of New York.

Article 1.—This Association shall be called the Religious Education Association of the Methodist Protestant Church of New York.

Article 2.—The object of this Association is to promote Religious Education; and particularly the Education or Instruction of suitable persons to Preach the Gospel.

Article 3.—Any person may become a member of this Association by the payment of ONE DOLLAR, and continue so by paying the same amount annually. TEN DOLLARS, paid at once, or by two annual instalments of Five Dollars each, shall constitute a member for life.

Article 4.—The affairs of this Association shall be managed by a Board, consisting of a President and Eight Directors; who shall be elected annually by the Association. The Board shall choose their own Secretary and Treasurer, and fill all vacancies which may occur from resignation or death. Five shall constitute a quorum to transact business.

Article 5.—It shall be the duty of the Board of Directors to supply the School, which is connected with this Association, with suitable Teachers; to fix the amount of compensation for their services; choose a proper place for the location of the School; examine how the School is conducted, and the progress of the Scholars; and make a faithful report of their transactions to the annual meeting of the Association.

Article 6.—There shall be an annual meeting of the Association on the first Monday in November, in the City of New York, for the Election of Officers, and the transaction of other business; at which Auxiliary Societies, and all male members, twenty-one years of age, shall be entitled to vote.

Article 7.—The Board of Directors shall meet quarterly; and special meetings may be called by the President, and notified by the Secretary. A majority of the Board shall have power to call special meetings of the Association.

Article 8.—All other Associations, formed upon similar principles, and for similar purposes, becoming Auxiliary to this Association, shall be entitled to equal rights and privileges; and are invited to attend the annual meetings, by representation or delegation.

Article 9.—This Constitution may be altered or amended, by any annual meeting of the Association and by the concurrence of the votes of two-thirds of the members present.

New York, Dec. 8. 1832.

The Address of the Board of Directors, of the Education Association of New York, to the members and friends of the Methodist Protestant Church:—

BRETHREN AND FRIENDS—We live in an age and country in which "many run to and fro, (as Itinerants and Missionaries) and knowledge is increased." But let us not deceive ourselves into a belief, that ignorance does or can operate as a cause of the increase of knowledge. At

no former period of time was there ever so much solid and useful learning, or so great a number of teachers and learners. The more profoundly learned men become, the more desirous are they to diffuse the means of knowledge.

We deny not the usefulness of uneducated preachers, but their sphere of usefulness is a limited one. In no country is there more competition among churches than in this, and in no country is there more room for it; but this competition is intellectual, as well as moral and spiritual. Does not history show, that in so far as human agency is needed in infant Churches to enable them to compete with the influence of the age and wealth and numbers in old Churches, that that agency is mostly dependant upon learning and education? In what estimate do they hold the ministry and apostleship of the man who was brought up at the feet of Gamaliel, who are constantly repeating to us, that twelve illiterate fishermen converted the world? Was it not Paul, the Roman citizen, of no mean city, who was by eminence the minister of the Gentiles, or the nations? Did he not labour beyond other men's line of things, and where Christ had not been named, more abundantly than they all? Was not he a chosen vessel to bear the precious name of Jesus before kings? And did not he thank God that he spake with tongues more than they all? Let the account of St. Paul's labours be stricken from the Acts of the Apostles and all his Epistles from the New Testament, and it will be evident how much we owe to one educated man's labours and writings. One of the weak things, which God chose to confound the things that are mighty, proves to be one of the most learned men of the age in which he lived. The conversion of this one man countervailed the influence of the thousands of the Jewish Church.

Now, though it be true that the Christian Church were indebted to the Jews for the education of St. Paul, it was true, that the Christian Church was then too young to have finished the education of any body; and it is also true, that she has more than paid the principal and interest of the debt, by educating millions, and now putting forth all her efforts to educate the world, as well as to convert it. But what praise will be due to the Methodist Protestant Church, if she takes neither part nor lot in this matter?

Brethren, we may be sure that the learned and the pious, of the great and prosperous Churches in this land, will not fellowship, much less burthen themselves to aid or befriend a new Church, which will do nothing to promote education, with a view to the increasing of the stock of Christian and Ministerial knowledge. Without the aid of learned men, our Church must indeed come to nothing. Is it our duty then to do nothing, and patiently wait for them to come to us? How can we hope that they will come when they see that education receives no favour at our hands? Let us not be dependant upon others, to do that for us which, with the blessing of God, we can do for ourselves. Let us give evidence that we have a willing mind, and our efforts will be appreciated according to that which we have, and not according to that which we have not.

It remains, that we offer some reasons why we attempt to make a beginning in this important work, in this city; and begin at this time. Two years have past and gone forever, since the Convention gave us a name and a Constitution, and it has been considered that we are too

poor to attempt any thing, even upon the manual labour plan; while thousands have been expended in procuring or building houses of Worship. In the more thinly settled part of the country, where there is no great ministerial competition, the want of acquired abilities in our preachers may not be so immediately and sensibly felt; but in New York, if not in all cities, nothing can compensate for the want of talents. However desirable it might be, for our preachers to have more piety and zeal—more than many of the eminently learned ministers around us have—it is not to be expected. If the reproach of *dumb-dogs* was ever applicable to educated preachers, it is not so now. It is reduced to a certainty, that we cannot greatly prosper in this city unless we can keep up a succession of able preachers in our Pulpits. Though we are too poor to buy and furnish a farm, and though we might not be able to bring Scholars enough together at first to make a beginning, we can make a commencement here without any considerable outlay, or risk from disappointment. The Trustees of the Church furnish us with a convenient room for our immediate use, and the Association procure the furniture. If ever a beginning is made, there must be a beginning place and time—experiment must be made, and an example must be given. Ambition of being foremost, and a disposition to monopolize, we disclaim. If we know ourselves, we act from the impulse of duty and necessity. We seek, we ask your co-operation only that we may be able to make a fair experiment. One fact will be worth many theories.—If we should err in practice, profit may be derived from the correcting of our errors.

The harvest is great, but labourers of acquired abilities are few indeed, still we can hear, in almost every direction, of young men whose souls are stirred with a desire to take a part in this Ministry.—The burden of the complaint is, the want of a school. This defect need not exist another day. The means are now perfectly within our power to teach several young men to avoid all the usual faults and errors, into which most young men and uninstructed preachers are apt to fall; and to enable them speedily to secure the approbation of their hearers.

We entreat our brethren in the country not to indulge in unkind feelings towards us, as though we were proud and have itching ears.—Brethren, our condition really calls for your sympathy and for your help: if you can do as well or better, without instructed preachers than with them, we cannot: come forward then in this work for our sakes! Can you feel contented to stand by and see us swallowed up by the great ones around us? We invite a correspondence with any other Societies that may be formed—with the preachers—the members, and the quarterly Conferences—and especially with those who are desirous of receiving instruction, either personally or through their friends. Letters might be sent (post paid.) to the Rev. Ira A. Easter, our President; to Mr. John J. Diossy, our Secretary; or to Mr. Thomas Scott, our Treasurer; or to the Rev. N. Snethen, our Teacher. We are determined to begin if we can get only one; but we would fain hope we shall have no lack of applicants. It would be desirable that persons from a distance should be duly recommended. In application by letter, all the particulars should be mentioned, such as the age, the amount of education, whether a mechanic or not, what means there is or can be procured, &c. We can then state what can be done, the price of work, &c.—debts and disap-

pointments may then be, in a great measure, prevented. Great pains will be taken that whatever there may be time to teach shall be well taught.

Though we have adopted the manual labour plan, and though a report of one of these Schools showing the advantage of mechanical labour over farm, in point of immediate productiveness, has induced us to commence in the city, yet we cannot fail to perceive how important it is, in our incipient state, to redeem time. If means, therefore, can be supplied to any individual, or by himself, for one, two, or three months expenditure, if not longer, without the necessity of immediate recourse to labour, the reputation of the School might be sooner established.

But after all that can be said, the greatest objection, perhaps, will be to the littleness of the thing. It is true, brethren, it is a little thing, and so also is a grain of mustard seed. If, however, like the smallest seeds, it contains an embryo plant, why despise it on this account? The young sprout of the acorn may be a vigorous tree, when the lofty oaks around it shall have fallen to decay. It is living, expanding, and improveable mind that we aim to work upon.

We conclude by distinctly stating, that the resources of individuals are not to be thrown into common stock. Nothing will be considered as the property of the School, unless it is so intended by the donor. Young men who are able to support themselves without labour, will not be required so to do. The managers will aid those who need it, in procuring labour, or in disposing of its proceeds; and assist, by their council, to devise or promote plans of economy.

IRA A. EASTER, Pres.

JOHN J. DIOSY, Sec.

RELIGIOUS.

RELIGION AND LITERATURE OF MODERN GREECE.

The interest taken in the welfare of Greece is certainly less than it was a few years since. Yet the claims of this country upon our christian sympathies, even waiving many which might be romantic or merely classical, are very great. The very existence of American missions among that people should awaken a lively zeal in contributing towards their evangelization. The travels of I. F. Fenger, a Dane, in the year 1831, contain some hints which are encouraging. This gentleman attributes much of the irreligion and infidelity which have prevailed, to the influence of the French. He names with high consideration the Missionaries from Germany, England, and especially America, and founds cheering hopes upon their zealous efforts. The labours of Dr. Korck and Mr. King, are particularly mentioned. The following anecdote is characteristic: The English resident at Nauplia, having reason to be much pleased with the service of a young Greek whom he had taken into his house, asked him what remuneration would be the most pleasing. *Send me to School!* was the reply of the boy.

There would appear to be a strong tendency towards religious feeling, often ill-directed, and always ignorant, and still indicative of a sense of want, and affording a much better basis for missionary endeavours than the dark superstition of Romanism, or the impious scorning of infidelity. In commencing a journey, or any uncertain enterprise, the Greek still says *Πρωτον ο Θεος*; (God first of all!) When he escapes from danger, he cries: *Δοξα τω Θεω* (Glory be to God!) Among many Greeks the custom of family prayer, morning and evening, is observed: grace at meals and pious salutations, though often mere

formalities, are better than total heathenism. Mr. Fenger was listened to with breathless delight by many simple peasants to whom he endeavoured to explain the Gospel.—*Presbyterian*.

From the Christian Mirror.

A TRAIT OF EARLY CHRISTIANS.

There is a proneness to think that the Christianity of the present time is something different from that of the Apostolic age, that we are not to expect Christians to be such now as they were then. That there is a difference in the point of fact is not denied, but a difference decidedly in favour of the first Christians. If we attempt to analyze this difference, will it not be found to consist in the simplicity of their faith, more than in any thing else? If Christians of our age would lay the same strong hold on the word and promise of God which they did, would it not bring back something of the spirit of the Apostolic age? It may be objected that the circumstances that they were placed in were suited to form their peculiar character. Cut off, as they were, from looking back to human power for protection, so far from it, that oftener than not, the civil power was raised against them as an arm of persecution, what could they do but cast themselves for protection on the almighty power of Him whom they served? What but rely simply on the truth of his word and promise? How could they but feel that they had here no continuing city, no abiding place? If Jesus bade them go forth, providing neither purse nor script, neither two coats for their journey, so they went forth. If Jesus promised that it should be given them in the hour of expected trial what they should speak, they confided unhesitatingly in that assurance. It was enough for them that they had the promise "Lo I am with you always." They felt, that whether life or death, all things were theirs. But whatever the cause, such was their character, such their simple faith. The consequence was,

1. They used no worldly policy. There was one straight path of duty for them to pursue.—Pursuing this, they were safe. Deviating from this, they were in danger.

2. Religion with them was the greatest business of life. Every thing else was subservient to it. Taking the soul and its everlasting destinies to be what God declared them to be, every thing else dwindled away into insignificance.—Fame was air. Gold was dust. Sloth was sin.

3. They had no fear of man. "For them to live was Christ, to die was gain." "Occupy till I come," urged them on to ceaseless labour, amid reproach, opposition, and danger. Their simple faith made unseen things substance. To go out of life was to go into heaven.

Whatever might have been the influence of circumstances on the character of the first Christians one thing is certain, they are safe models, and as such reprove the doubts, the expedients, the timidity, the worldliness of modern Christians.

The religion which God has revealed to man can be altered only by Him who revealed it. It is designed and suited to exert an unlimited sway over the whole heart and life. Its great truths are immutable, and can be affected by philosophical theories, and the changing forms and conditions of Society, no more than the laws of the material universe are affected by the various and often erroneous theories, which the boasted wisdom of man has advanced concerning them.

When Christians, when the Church, shall come back to the simplicity of Apostolic faith, then

will religion be clothed again with something of the vigor and freshness of her youth. While Christians will be found faithfully performing the various duties which devolve on them, in the relations of life which they sustain, they will perform them as a part of their religion. As citizens, neighbors, fathers, mothers, husbands, wives, parents, children, brothers, sisters, the unyielding principles of the Gospel will be both their guide and their restraint. Whatever they do they will do all for the glory of God. The return of such a spirit would be the surest indication the Church has yet seen of the dawning of millennial day. Will Christians look at this subject, and see how widely we have departed from the examples of primitive Christianity?

FORETASTES OF HEAVEN.

The Eternity of God.—Let us consider the eternity of the great God, and his omnipotence, and think how the spirits in heaven are affected therewith, and what kindred meditations may be derived from these perfections by the saints here on earth. Though the most exalted spirit in heaven cannot comprehend the eternity of God, yet it is probable they have some nearer and clearer discovery of it than we can have here in this mortal estate, while we dwell in flesh and blood. We have nothing in this visible world that gives us so much as an example or similitude of it. The great God who is, who was, and who is to come, through all ages he is, and was, and for ever will be the same. Let us go back as many thousand ages as we can in our thoughts, and still an eternal God was before them; a Being, that had no beginning of his existence, nor will have any end of his life or duration. And as he says to Moses, *My name is I AM THAT I AM*, so there is nothing which had any hand in his being, but all the reasons of it are derived from his own self-fullness, therefore we may say of him that *He is because He is*, and because *He will be*: He had no spring of his first beginning, nor any cause of his continued existence, but what is within himself. We can never set ourselves in too mean a light when an eternal God is near us; and every thing beside God is little in our eyes.

The Divine Omnipresence.—Let us meditate on the immensity of God, which I think is much better expressed by his omnipresence. God is wheresoever any creature is or can be; knowing immediately by his own presence all that belongs to them, all that they are or can be, all that they do or can do, all that concerns them, whether their sins or their virtues, their pains or their pleasures, their hopes or their fears. It implies also that he doth by his immediate power and influence support and govern all the creatures. In short, this immensity is nothing less than the infinite extent of his knowledge and his power, and it reaches to and beyond all time. This the blessed above know and rejoice in, and take infinite satisfaction therein: having God, as it were, surrounding them on all sides, so that they cannot be where he is not,—he is ever present with his all-sufficiency, ready to bestow on them all they wish or desire while he continues their God: i. e. for ever and ever. They are under the blessing of his eye, and the care of his hand, to guard them from every evil, and to secure their peace.

Let thy flesh or spirit be surrounded with ever so many thousand dangers or enemies, they cannot do thee the least damage without his leave, by force or by surprise, while such an

almighty Being is all around thee: nor hast thou reason to indulge any fear, while the spring and ocean of all life, activity, and blessedness thus secures thee on every side. If thou hast the evidence of his children on thee, thou possessest an eternal security of thy peace.

The sovereignty and dominion of the blessed God is a further meditation and pleasure which becomes and adorns the inhabitants of the heavenly world. There he reigns upon the throne of his glory, and the greater part of the territories which are subject to him are less in their view than our scanty powers of nature or perception can now apprehend, and a proportionable degree of pleasure is formed with the saints above in these contemplations.

But in our present state of mortality our souls can only look through these lattices of flesh and blood, and make a few scanty and imperfect inferences from what they always see and hear, and feel: and yet the glorious sovereignty and dominion of the blessed God may so penetrate the soul with a divine sense of it here on earth, as to raise up a heaven of wonder and joy within.

Adore Him, O my soul, who surveys and rules all things which he has made with an absolute authority, and is for ever uncontrollable.—WATTS.

DOMESTIC MISSIONS.

In the religious atmosphere around the lost in Christian lands, there are most powerful elements continually at work, which not unfrequently require no small exertion on their part to resist. They are living amidst arguments, and persuasions, and prophecies, and miracles,—amidst appeals most powerful to their hopes, and spectacles most alarming to their fears. And there are doubtless moments, when the heart only wants one drop more of *human* sympathy to make it overflow, and the mind one argument more of *human* reason to make it submit.

No *human* exertion then should be spared, and no protracted and persevering effort should be undervalued.

Those whose minds are fruitful in plans for the salvation of souls, employ large portions of time, in what may appear to some, and for a moment even to themselves, as a trivial occupation. They are found engaged in promoting the temporal interest of some neglected fellow creature. They quit the counting-house, the office, or the study, to devote many hours of their valuable time in searching for a proper situation, in which to place some friendless child; where, by attention, instruction and example, it may grow up in the paths of piety, and its soul ultimately be saved. Now although that time was spent at a distance from the child itself, although the mind might be engaged in the details of a merely temporal occupation, though not without silent prayer to God for success,—yet who can say but that those few hours were the turning point in the fate of an immortal soul?—that they put in motion the first of a series of causes, which in time shall accomplish the great and glorious effect!—*The Rev. Mr. Cutler's Miss. Sermon.*

Bishop Tillotson thus characterizes the Rev. Th. Gouge, a Nonconformist. "He was of a disposition ready to embrace and oblige all men, allowing others to differ from him, even in opinions that were very dear to him; and provided men did but *fear God and work righteousness*, he loved them heartily, however distant from him in judgment about things less necessary; in all which he is very worthy to be a pattern to men of all persuasions whatever."



BALTIMORE:

FRIDAY, JANUARY 11, 1833.

Our friends are referred to the terms on the last page of this number,—they are liberal and accommodating; we therefore hope that our brethren and friends every where will exert themselves to forward us forthwith many more good subscribers.

Attention is requested to the Tennessee Conference. How highly encouraging are our prospects! We bid those brethren God speed in the name of the Lord.

Brethren, God will do wonders for us if each will live to his glory, and be active and faithful in the discharge of our duty. Let each, as far as circumstances permit, become a missionary in our Church; let us extend *our personal visits as extensively as we can*, and labour zealously for the salvation of souls. The Missionary spirit was the spirit of Christ and his apostles. How many of us extend our help twenty, fifty, or an hundred miles to cheer the hearts and strengthen the hands of our brethren and sisters? We are of opinion, that if we took as much pains to serve the Church of God as we do to visit our friends and relations abroad, that our branch of the Church would greatly exceed all others in proportion to our numbers, in prosperity, union and affection. Let each form the purpose, that by divine grace they will distinguish themselves this year, 1833, by their zeal, piety, and usefulness. The cause of Christ requires it, and that of Christian liberty expects it at our hands.

ANNUAL CONFERENCE OF NORTH CAROLINA.

The next Annual Conference of the Methodist Protestant Church for the district of North Carolina, will convene at Whitaker's Chapel, in Halifax co. N. C. six miles east of Enfield, on the second Thursday (14th) of February next.

A strict and punctual attendance of the ministers and lay delegates is earnestly requested, as business of considerable importance will be brought before that body.

WM. H. WILLS, Sec.

From the "Correspondent."

The committees appointed by the Methodist Episcopal, and the Methodist Protestant churches of this city, to fix a division of the church property, that was the subject of the late decision of the Supreme Court of Pennsylvania, have come to an agreement. The outline of which is, the Protestant Methodists take the small Church on Front-street, and the burying-ground (which brings an annual income of \$500 or upwards.) The old folks get the Smithfield house and pay us \$2,000. The decision of the

Supreme Court evidently puts all this property into the hands of the Protestant Methodists; but they have done themselves, as well as the cause with which they are connected, great credit by making an equal division of this property. It is probable, the agreement of the committees will be carried into effect by the respective societies, as they generally seem to be satisfied. It is expected our new church, which is one of the most elegant churches in Pittsburgh, will be fit to occupy against June next. The basement story will be fit for use in a few days.

TRUE HEROISM;

Or, the Physician of Marseilles.

Whilst the plague raged violently at Marseilles, every link of affection was broken; the father turned from the child, the child from the father: cowardice and ingratitude no longer excited indignation. Misery is at its height when it thus destroys every generous feeling, thus dissolves every tie of humanity! The city became a desert, grass grew in the streets, a funeral met you at every step. The physicians assembled in a body at the Hotel de Ville, to hold a consultation on the fearful disease, for which no remedy had yet been discovered. After a long deliberation they decided unanimously that the malady had a serious and mysterious character, which opening a corpse alone might develope,—an operation it was impossible to attempt, since the operator must infallibly become a victim in a few hours, beyond the power of human art, as the violence of the attack would preclude their administering the customary remedies. A dead pause succeeded the fatal declaration. Suddenly a surgeon named Guyon, in the prime of life and of great celebrity in his profession, rose and said firmly, "Be it so: I devote myself for the safety of my country. Before this numerous assembly I swear, in the name of humanity and religion, that tomorrow, at the break of the day, I will dissect a corpse, and write down as I proceed what I observe." He left the Assembly instantly. They admired him, lamented his fate, and doubted whether he would persist in his design. The intrepid Guyon, animated by all the sublime energy which patriotism can inspire, acted up to his words. He had never married, he was rich, and he immediately made a will; he confessed, and in the middle of the night received his sacraments. A man had died of the plague in his house within four-and-twenty hours. Guyon, at day break, shut himself up in the same room; he took with him, an ink-stand, paper, and a little crucifix. Full of enthusiasm, and kneeling before the corpse, he wrote, "Mouldering remains of an immortal soul, not only can I gaze on thee without horror, but even with joy and gratitude. Thou wilt open to me the gates of a glorious eternity. In discovering to me the secret cause of the terrible disease which destroys my native city, thou wilt enable me to point out some salutary remedy—thou wilt render my sacrifice useful. Oh God, thou wilt bless the action thou hast thyself inspired." He began—he finished the dreadful operation, and recorded in detail his surgical operations. He left the room, threw the papers into a vase of vinegar, and afterwards sought the lazaretto, where he died in twelve hours—a death ten thousand times more glorious than the warrior who, to save his country, rushes on the enemy's ranks, since he advances with hope at least; sustained, admired, and seconded by the whole army.

MISCELLANY.

From the Protestant Expositor.

KNOWLEDGE OF ONE ANOTHER IN A FUTURE STATE

"Let us see what intimations we have of the knowledge of each other in the world of spirits in *Scripture*. To my own mind, the text alone, which says that hereafter we shall see face to face, and know even as we are also known, is a conclusive argument in its favour. There are, however, some other passages evidently implying that departed spirits will know each other, and be happier for that knowledge.

"At the time of our Saviour's transfiguration on the Mount, when he appeared in his matchless glory, Moses and Elias also appeared in the glorified bodies with which all the saints in light will hereafter be clothed. And their being known by those Apostles, who were with our Lord at the time, is a clear intimation that the saints will know each other in a future state.

"But a still more conclusive passage is to be found in Paul's first epistle to the Thessalonians. For what, he asks, is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ, at his coming? For ye are our glory and joy. Here, this great Apostle evidently anticipates with delight the time when he should present these persons before the throne, 'as the seals,' to borrow the language of the pious Doddridge, 'which God had been pleased to set to his labours, and as amiable friends, in whose converse and love he hoped to be for ever happy.'

"On this text M^r Knight thus beautifully remarks: 'the manner in which the Apostle speaks of the Thessalonians, shows that he expected to know his converts at the day of judgment. If so, we may hope to know our relations and friends then. And, as there is no reason to think, that in the future life we shall lose those natural and social affections, which constitute a great part of our present enjoyment, may we not expect that these affections, purified from every thing animal and terrestrial, will be a source of our happiness in that life likewise?—It must be remembered, however, that in the other world we shall love one another, not so much on account of the relation and friendship which formerly subsisted between us, as an account of the knowledge and virtue we possess. For among rational beings, whose affections will all be suited to the high state of moral and intellectual perfection to which they shall be raised, the most endearing relations and warmest friendship will be those which are founded on excellence of character. What a powerful consideration this, to excite us to cultivate in our relations and friends, the noble and lasting qualities of knowledge and virtue, which will prove such a source of happiness to them, and to us, through the endless ages of eternity?'

Consider the practical uses and applications of this doctrine. He who thinks it of no practical importance, and that it can have no influence on our conduct through life, has little knowledge of the human heart, and is a stranger to the kindest feelings, and the holiest charities of our nature.

Not such the views of Him, who, when about to be separated from his beloved disciples on earth, assured them of their re-union in Heaven. With what affectionate earnestness does he press upon them this consolatory truth, *Let not your heart be troubled; in my Father's house are many mansions; I go to prepare a place for you; THAT WHERE I AM THERE YE MAY BE ALSO*. What else could have reconciled the followers of Christ

to so painful a separation? What else could have cheered their hearts under every difficulty and danger, and enabled them to embrace death in its most horrid forms, but the firm belief, and assured expectation, that whenever they departed, they should be WITH CHRIST?

Was it not a cheering declaration to the penitent thief upon the cross, pronounced by one who held the keys of death and hell—*This day shalt thou be WITH ME in paradise!*

Every friend, who dies in the Lord, adds but another tie to Heaven. The hope of being reunited to them in the other world awakens our sluggish zeal, and excites us to press forward the more earnestly towards the mark for that prize which they have already attained.

And how ought this thought to excite us to labour the more earnestly for the salvation of those with whom we are now connected! The attachments or kindred and affection—all the domestic charities which make life pleasant, and death painful—every one who is stamped with the form of humanity must have felt. Surely if these ties are dear to us now, it is our interest, not less than our duty, to try to make them lasting as eternity. Amid all the cares and afflictions and temptations of this mortal life, let us consider the glorious cloud of witnesses that surround us, and run with patience the race that is set before us; looking unto Jesus the author and finisher of our faith. Let it be our constant endeavour to "follow the blessed steps of his most holy life, that so we may be prepared for admission into his immediate presence, where we shall see face to face, and know even as we are known. Associated there with the wisest and best beings in the universe, our knowledge and happiness will be continually increasing. We shall drink of the fountain of living waters, be fed with the fruit of the tree of life—and, throughout the rolling ages of eternity, shall participate in all the unspeakable bliss and glory of that heaven where there is fulness of joy, and pleasure for evermore.

From the Temperance Recorder.

THOUGHTS ON TEMPERANCE.

Addressed to Females, by a Lady.

"We are verily guilty concerning our brother."—*Gen.* xlii. 21.

When to expunge a foul blot from national character, the great, and wise, and benevolent are combining their energies, it becomes not those of humble name or obscure station, to remain indifferent. The weaker sex, who depend on others, for safety and protection, have immense interests at stake, in the morality and purity of the community. The plea of want of power can scarcely be admitted in their defence, since the politicians of our own day, have asserted that no vice can obtain great predominance in society without the permission of females.

The cause of temperance, which has already wrought such wonders, and has still a giant's labour to perform, has claims to their earnest co-operation. Surely they whose duties and felicities are involved in the conjugal and maternal relations, should be peculiarly and painfully watchful against whatever desecrates the domestic sanctuary.

We do not, of course, address those females who have given their hand to the destroyer; who, in the strong language of inspiration, have "made a covenant with the grave, and with hell are at agreement." We are sensible that scarcely an agent, save the voice of Him who

raiseth the dead is available to break their bondage. But they who, with regard to the insidious poison of intemperance, literally obey the precept, "touch not, taste not, handle not," and thus suppose themselves absolved from all further responsibility, *are they therefore absolved?*

My sisters, if we assent to the proposition, that not to prevent evil when in our power to do so, is as blameable as to have aided in its perpetration, are we justified in supineness while such multitudes are going down to the grave with this leprosy in their skirts and upon their soul. Do we, to the teaching of example, add the whole weight of that influence which the courtesy of an enlightened age, and the condescension of the religion of Jesus, have in these latter days accorded us? If we are conscious of remissness, let the words of a poet admonish us,

"Lo! our not-doing is set down
Among our darkest deeds."

Let the book of God counsel us, to avoid the anguish with which the erring sons of Jacob exclaimed, "we are verily guilty concerning our brother." The spoiler is by the fireside, at the household board, in the nursery—*have we nothing to do?* We, whose affections have their rooting at that fireside—who preside at that household board—to whom that nursery is the garner of the fondest hopes for time and for eternity, shall we see amidst these hallowed haunts, the footsteps of an enemy, and slumber?

Wife! who by a solemn vow before men and angels, hast entered into a union which only death can sever, has it been your fate to see the vice of intemperance casting a deadly shadow over the heart in which reposed your highest earthly confidence?—And day by day, and hour after hour, as you watched its fearful ravages, were you vigilant, not to upbraid, not to argue reproachfully, but to repress your own sorrows, to render home desirable, to revivify those affections which are the guardians of purity and peace? Above all, were your supplications unceasing to Him who turneth the heart of man as the rivers of water are turned? If so, though the harvest of your toils may have perished—though the disruption of your hopes nothing earthly can supply, still you will have escaped the deeper torture of reflecting that you are "verily guilty concerning" Him who was once your *more than brother, your next to God*.

Mother! whose duties are laid deeper than any vow of the lips, even in the immutable strength of a love that cannot swerve, have you counselled your offspring in this matter, "rising up early, and late taking rest?" Among those habits which modify character, did you inculcate the control of the animal appetites, the superiority of happiness derived from intellect and virtue, to the fleeting pleasures of sense, the nobleness of subjugating the flesh to the spirit? Did you oppose with your frown, with the force of your authority, the first aberration from these principles? Did you fully set before them the infirmity of their nature, the dangers that surround them—their need to seek help from above? At dawn and at noon-day, and in the hush of midnight, was there a lifting up of your heart, that they might be "temperate in all things?" Yet, should it be your lot, to behold one whom you had nurtured, blot the heritage of his ancestors, and lay down in a drunkard's grave—God forbid that you shall stand before his tribunal and say, "I am verily guilty concerning—*whom?*—not the brother, whose conduct

you might not have been able to influence; not the husband whom it was not your province to control—but the *child* whom you brought into life, and loved more than life, the *child* for the first pencillings upon whose soul you were accountable, because it was entrusted to you as soft and unsullied wax, that you might stamp it with the seal of Heaven.

L. H. S.

Hartford, Conn. Sept. 1832.

THE CONTEMPLATION OF THE FUTURE.

Though I walk through the valley of the shadow of death, I will fear no evil, for THOU ART WITH ME.—Ps. xliii. 4.

Brethren, in a survey of this assembly, it might be uncharitable to contemplate any portion of them, as looking forward to another year with intentional indulgence in any kind of conduct, for which they are already liable to the just judgments of a holy God. But it is not uncharitable, and it is conformable to experience to believe, that there are many anticipating another year, and perhaps an indefinite number of other years, without the thought of the casualties which may interfere to disappoint their expectations. This is a state of mind, which gives ground for the apprehension of the want of preparation for an unexpected change. It would be a happy effect of the considerations which have been offered, that to the heart of any individual present, there should be brought a truth, which must be known to be as evident as any that can ever come before our understandings; there being, within and around us, causes of dissolution, which may be brought into action by the slightest occurrences; so as to break in an instant the silken ties of this mortal life.

If there should be the excitement of such a sensibility; the proper improvement of it, is to the repentance which is "unto salvation," to recourse to the mercy of God for pardon, through the merits of the adorable Redeemer, and to the "renewal after the image of Him who created us;" which is the only possible preparation for the enjoyment of his presence hereafter; and for the being, even here, delivered from a fearful apprehension, which cannot otherwise but sometimes intrude, of that "end of all men," which "the living should lay to heart."

With the view of impressing this, there shall be a repetition of the principal sentiments of discourse—that now is especially the time, to begin to cultivate a sense of the continual presence of God, in the mercies of his providence, and in the influences of his grace: which, having been a living principle of conduct, will, in all the possible exigencies of life, and in the sure event of death, cause us to feel ourselves still under the rod of our spiritual Shepherd; and after conducting us through the dark vale which we have been contemplating, will seat us in that better country, where there is "no need of the light of the sun, nor of that of the moon to shine in it; but the LORD GOD doth lighten it, and the LAMB is the light thereof."

Brethren; at this beginning of a new year, it may be profitable to look back on the occurrences of the old; so as to profit by any extraordinary event of it, which may be made to have a propitious influence on the annual point of time, at which we have again arrived. It is still in our memories and still interesting to our feelings, that an epidemical disorder, after having been reported to us from the climates of the East, and afterward from the countries to which

we are more allied by customs and by commerce, was at last permitted to invade our shores. Owing to the novelty of the disease, we were not prepared for it by medical experience; and although the well earned reputation of our physicians was sustained, by a speedy adaptation of their skill to the existing evil, yet, it was not without much injury to the pursuits of industry, nor without its carrying off a considerable proportion of our population, with very short warnings, to their graves.

The use to be made of the retrospect, is its adding to the weight of instructions, issuing ordinarily from the knowledge of the uncertainty of human life; by showing how much this is increased by some extraordinary visitation which a righteous Providence may inflict, being a stronger emphasis to the admonition, that "NOW IS THE ACCEPTED TIME, THAT NOW IS THE DAY OF SALVATION;" and to the excitement applicable alike to the concerns of eternity and of time—"WHATSOEVER THOU HAST TO DO, DO IT WITH THY MIGHT, FOR THERE IS NO WORK OR DEVICE IN THE GRAVE, WHITHER THOU GOEST."—BISHOP WHITE.

THE YOUNG MAN'S GLORY

True strength of character, will desire to be impregnable, and fortified beyond the danger of conquest. Rashness and impetuosity is by no means always indicative of real courage. Now this very security of victory is offered you in the Gospel of the Son of God. The acceptance of this Divine Friend in your hearts; the thankful improvement of the sacred influences of his Spirit upon your characters and affections; the appropriation to yourselves, by faith, of the victory by which Christ has overcome for you; this will give you a provision to carry on successfully the contest with sin, and to come off more than conquerors, when all personal strength has failed.

Lay hold of this strength of God, and make that your glory. Amidst personal infirmities, let the power of Christ rest upon you, and you shall be crowned at last in triumph. Here you will not be deceived. The powerful spirit of true religion in your hearts, will cause you always to triumph in Christ. It will be your honour and your safety, to be found in him. And as in a strong tower, when your hearts are truly renewed by his grace, and your souls have found reconciliation through him to God, shall you see your enemies lick the dust, in defeat and disappointment. None "shall be able to harm you, if you are followers of that which is good."

This strength of God, shall be your glory, in your daily life. It will add an elevation to your character. "Them that honour me, I will honour," says the Almighty God. Dare you trust him? It will throw a mantle of attraction and light around all that distinguishes you here among men. Will you make the trial? Come in the acknowledgment of that which you feel, personal necessity and want. Come and lay hold by faith of the cross of Christ, as that in which, like Constantine, you are to conquer. Come out, and acknowledge that you reverence your God, and desire his favour and approbation, above the praise of men. Come and set up your standard toward Zion, in the determination to stand with acceptance before the King of kings, and this strength shall be your glory. God will make your enemies at peace with you, and cause those that hate you, to fear before you. You shall find ability to say, "my soul rejoices in the Lord, and my spirit magnifies my

God and Saviour." And in personal holiness and purity, that which no native power can accomplish, God by his strength shall do for you, and make your hearts, purified from the dominion and power of sin, to glory in the cross of Jesus Christ. Are you willing to obey that voice of Jesus, which says unto each of you this night, "Young man, I say unto thee *ARISE*."

This strength of God shall be "the young man's glory," in the coming hour of his death. I cannot avoid the thought, as I look upon this most interesting and attentive congregation, how soon will your vigorous and elastic limbs be gathered up in dissolution! Very soon may your souls, perhaps utterly unprovided, be called to stand before God!

Then each mortal prospect will be fading and worthless. A life of sin, or a life of mere morality in rejection of the Gospel of Jesus, will furnish you no comfort. All strength of man will utterly fail. But what joy will it be, when extended upon your couch of dying anguish, you lift your dim eyes to God, to be able to say to him, "my whole life was thine." "I have renounced all other things, that I may win Christ, and be found in him." "In the strength of God, I am a conqueror. The last enemy is subdued. I do not fear to die. Death and the grave have lost their power. My soul rejoices in Christ." O my young friends, glory will then beam upon your sinking vision; a crown of righteousness will appear as your eternal recompense; angels in heaven, and the spirits of the just made perfect, will sing in triumph over your souls; a pious father or mother may meet you, from the presence of the Lamb, to say, "this my son was dead, and is alive again, he was lost and is found." While Jesus shall himself proclaim, "to him that overcometh, I will give to sit down with me on my throne, even as I also have overcome, and have sat down with my Father on his throne." Will you now believe these approaching realities, and cast your souls in a holy determination upon the promises of God? Are you ready to be the disciples whom Jesus loves? Will you resolve to glory only in him? *Dr. Tyng's Sermon.*

BUSINESS DEPARTMENT.

JOHN J. HARROD,

Publisher and Book Agent of the Methodist Protestant Church, Baltimore.

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POETRY.

POETRY.

BY JAMES G. PERCIVAL.

The world is full of Poetry—the air
Is living with its spirit; and the waves
Dance to the music of its melodies,
And sparkle in its brightness. Earth is veiled
And mantled with its beauty; and the walls,
That close the universe with crystal in,
Are eloquent with voices, that proclaim
The unseen glories of immensity,
In harmonies, too perfect, and too high,
For aught but beings of celestial mould,
And speak to man in one eternal hymn
Unfading beauty, and unyielding power

The year leads round the seasons, in a choir
For ever charming, and for ever new;
Blending the grand, the beautiful, the gay,
The mournful, and the tender, in one strain,
Which steals into the heart, like sounds, that rise,
Far off, in moonlight evenings, on the shore
Of the wide ocean resting after storms;
Or tones, that wind around the vaulted roof,
And pointed arches, and retiring aisles
Of some old, lonely minster, where the hand
Skillful, and moved, with passionate love of art,
Plays o'er the higher keys, and bears aloft
The peal of bursting thunder, and then calls
By mellow touches, from the softer tubes,
Voices of melting tenderness, that blend
With pure and gentle musings, till the soul,
Commingle with the melody, is borne,
Rapt, and dissolved in ecstasy, to Heaven.

'Tis not the chime and flow of words, that move
In measured file, and metrical array;
'Tis not the union of returning sounds,
Nor all the pleasing artifice of rhyme,
And quantity, and accent, that can give
This all-pervading spirit to the ear,
Or blend it with the movings of the soul.
'Tis a mysterious feeling, which combines
Man with the world around him in a chain
Woven of flowers, and dipp'd in sweetness, till
He tastes the high communion of his thoughts,
With all existences, in earth and heaven,
That meet him in the charm of grace and power.
'Tis not the noisy babbling, who displays,
In studied phrase, and ornate epithet,
And rounded period, poor and rapid thoughts,
Which peep from out the cumbrous ornaments
That overload their littleness. Its words
Are few, but deep and solemn; and they break
Fresh from the fount of feeling, and are full
Of all that passion, which, on Carmel, fired
The holy prophet, when his lips were coals,
His language wing'd with terror, as when bolts
Leap from the brooding tempest, armed with wrath,
Commission'd to affright us, and destroy.

From Friendship's Offering.

SONNET.

Oh! if thou lov'st me, love me not so well,
For, in this ceaseless mingling of the heart,
I feel such power of mystery doth dwell,
I sicken with the weight, and weeping start!
Are we of earth, and subject to decay?
Walk we a world of sin, and change and pain?
Yet dare we own that forms of mortal clay
Our all of wealth and happiness contain?
Oh! surely souls for higher aims were made,
Than thus in love's fantastic realm to move;
And ours might treasure find that ne'er shall fade,
And soar from human to immortal love!
Then if thou lov'st me, teach my hopes to rise,
And lead my heart with thee, home—home, into the
skies.

GERTRUDE.

INTELLIGENCE.

THREE DAYS LATER FROM ENGLAND.

VIA GIBRALTAR.—Capt. Hartshorn, of the ship Empress, from Gibraltar, 27th ult. informs that a steam packet had arrived at that place previous to his sailing, bringing London papers of the 18th November—some extracts from which he saw in the Gibraltar papers of 26th Dec. but that there was no important news.

Immediately on the arrival of the packet, all Dutch vessels at Gibraltar were taken possession of by the English authorities of the place.

Capt H. further states that a report had been prevalent at Gibraltar of the loss of the Constellation frigate, but it was not credited, as letters had been received there from Trieste as late as the 26th October, (one of which of that date, from an American Captain, he saw,) in which no mention was made of such a disaster. A lieutenant of the Navy was at Gibraltar who left the Constellation on the 18th of Oct. all well.—N. Y. Standard.

Belgium.—A London date of October 31, says, "there is no doubt of a settled determination of the two cabinets (the French and English) to bring the altercations between the kings of Holland and Belgium to a close—whether they will or not. A Portsmouth paper of the 3d of November, says the difficulties apprehended from the interposition of the king of Prussia in favor of Holland, are removed; and that that monarch concurs with France and England in measures to compel a settlement."

Claims against Naples.—Mr. Nelson, late Charge d' Affairs to the kingdom of Naples, arrived at Portsmouth, N. H. last Tuesday, in the Concord, having succeeded in his mission. He started immediately for Washington, bearing a treaty providing for the payment of nearly two millions of dollars for claims of the American merchants on the Neapolitan government for spoiliations upon our commerce.

Land communication to China.—According to accounts from Moscow, the proprietors of the diligences and wagons in that city, intend to extend their communications to Warsaw, and in the course of next year, to the governments of Tamboff, Kesan, Peren, Tobolsk, Irkutsk, Yakutsk, to Kiacta, on the frontiers of China. Thus there will be direct communication by land from the frontiers of China to Petersburg, Moscow, Warsaw, and perhaps to Paris, with which view M. Muller, the head of the Moscow establishment, intends to treat with the Messageries of Paris.—German paper.

Irish Tithes.—The Rev. George Houston, protestant clergyman, of Feighcullen's, Ireland, was murdered on the 25th of October, near his own house. A correspondent of the Dublin Evening Mail, says Mr. H. was 80 years old and his only offense was, "getting his tithes," which he was enabled to do by a public guard. "As to the clergy," says the writer, "they will all be cut off in succession, if they dare to collect their tithes;" in short that country is actually getting in a state of rebellion.

NEW ORLEANS, Dec. 6.

From Tampico.—We have been informed by a passenger of the schooner Express, arrived from Tampico, that before her departure, the people were waiting with anxiety the arrival of the mail, in the expectation to receive the news of the entry of Santa Anna into Mexico. The captain was requested to delay his departure for that purpose, but he could not wait. A few hours after leaving the port, a cannonading was heard on board that vessel, which led them to believe that the expected news had arrived.

The Cholera.—The Cholera has made its first appearance in Nashville. As late as the 15th inst. the cases had not been very numerous.

The Cholera is prevailing to some extent at Carlisle, Pa. The Carlisle Herald mentions ten deaths as having occurred by that disease since the publication of its previous number. Four of the persons deceased were of the name of Swartz.

HEALTH OFFICE, MOBILE, Dec. 6, 1 o'clock, P. M.

One case of Cholera occurred in Camphine street, since the report of yesterday. The patient died this morning.

A letter from Mobile dated Dec. 11, says, "The water in the River is getting up. There has not been a case of cholera for some days; and the city is quite healthy."

A New York paper states, that upwards of 40,000 passengers, from foreign places, have arrived at that port during the present year.

From the New York Evangelist.

AMERICAN TEMPERANCE SOCIETY.

SIMULTANEOUS MEETINGS.

Simultaneous meetings of Temperance Societies, and friends of Temperance in every city, town and village in our country, have been invited on the 26th day of Feb. 1833; and it is earnestly hoped that they may be universally attended; that Temperance Societies may be formed in all places in which there are none, and all existing societies be as much as possible enlarged.

SIXTH ANNUAL MEETING.

The sixth annual meeting of the American Temperance Society, will, with the leave of Providence, be held in the city of N. York on the 7th day of May, 1833.

UNITED STATES TEMPERANCE CONVENTION.

Three or more delegates from each state, and one or more from each county in the United States, who may have been appointed by Temperance Societies, or friends of Temperance, for that purpose, will meet in Convention, in the city of Philadelphia, on the 24th day of May, 1833, to unite their counsels and efforts, by the universal diffusion of information, and by kind, moral influence, to extend the principle of abstinence from the use of ardent spirit, and the benign effects of the Temperance reformation throughout our country.

J. EDWARDS, Cor. Sec.

American Temperance Society.

P. S.—Delegates to the Convention, it is hoped will be appointed, as extensively as practicable, on the day of the simultaneous meetings. All editors of papers, and periodicals, friendly to the cause of Temperance are requested to insert the above in their publication.

United States Navy.—The Navy of the United States consists of 12 ships of the Line—14 Frigates of the first class—3 of the second class—2 Sloops of 24 guns each—13 of 18 guns each—7 Schooners of 12 guns each. Total 41. Of the ships of the Line, 5 are on stocks, but could with one exception, be got ready for launching in 90 days. Seven of the frigates of the first class are on the stocks.—Estimated expenses of the navy for the year 1833, \$3,175,766 78.

Temperance prevails.—It is stated in a letter from Capt. Storer, of the U. S. ship Boston, that during the cruise of that ship, out of a crew of 200, the average number who drew their rations of whiskey was 55, and the number was frequently reduced to 30. During the cruise there were only three deaths on board, two of whom were invalids on joining the ship.

Chaplains to Congress.—The Rev. Dr. PISE, of the Roman Catholic Church, has been elected chaplain to the Senate of the United States, and

The Rev. WILLIAM HAMMET, of the Va. Conference of the Methodist Church, to the House of Representatives, for the present session.

The death of Professor Leslie, of the Edinburgh University, is announced in the London papers. He was one of the most distinguished savans of the age.

The celebrated Professor of Anatomy, Anthony Scarpa, died at Pavia, on the 31st October last, in the 85th year of his age. He left an ample fortune.

A public Thanksgiving has been ordered throughout Great Britain on account of the abundant harvest.

The first and second volumes of this paper neatly bound are now ready for delivery to such as may wish to have a regular series, and who may desire to trace the history of the Methodist Protestant Church. The price of a single copy including both volumes bound is \$5.50. To those who order five copies a discount of 10 per cent will be allowed—On 10 copies 15 per cent—On 20 copies 20 per cent from the above price.

We hope we shall receive many orders from our friends abroad. In forwarding orders for books, they will please state how many copies of the above work are wanted.

TERMS

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